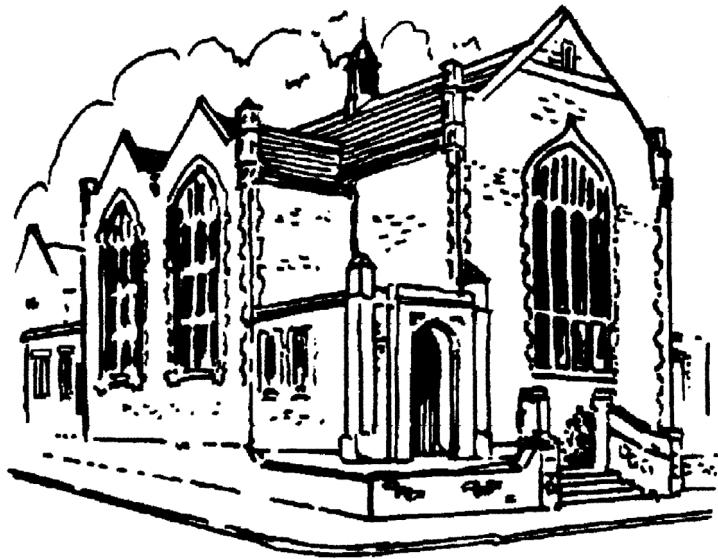


The Messenger



Trinity United Reformed Church Upminster



March 2018



Minister's Letter

Dear Friends

How fair is your Lent?

Fairtrade Fortnight is about to start, as I am writing this letter.

Our churches are quite good at serving fair-trade tea and coffee (and maybe even sugar), but this Lent I am wondering what else we could be doing to campaign, raise awareness and to make trade fairer.

The Biblical book I least quote from must be the book of Leviticus. And yet, among all its rules and regulations for healthy community living in its days, I have found these treasures:

"Do not defraud or rob your neighbour. Do not hold back the wages of a hired worker overnight." (Lev 19:13, NIV). In other words, set fair trading standards. Respect the people around you (remember the story when Jesus asks "who is your neighbour" - and it turns out to be a Samaritan, a foreigner, an "outcast"!). How fair is our economy? Are all respected by our current systems?

Leviticus continues: *"If you sell land to any of your own people or buy land from them, do not take advantage of each other."* (Lev 25:14, NIV). Don't make profits at the expense of others. I wonder what the writers of Leviticus would make of the many empty homes in our cities, used solely for investment purposes, while people are homeless in the same streets...

The Bible has a clear bias to the poor. Jesus himself frequently sided with those who were marginalised, vulnerable, or outcast.

Fairtrade aims to bridge some gaps and create better economic systems with fairer wages for workers and fairer prices for the produce of our earth.

This Lent, why not "make your snack fair" (one of the Fairtrade Fortnight suggestions)?

As you prepare for Easter, why not buy "The Real Easter Egg" in support of fairtrade? (This can be bought directly online, or at Tesco, Morrisons, Waitrose and Asda)

Or expanding the idea further, could you make your meals fairer during Lent?

Maybe the soup and bread for our Maundy Thursday Meal could be produced with fairtrade ingredients where possible?

What seems such a small step in a supermarket aisle has a great impact elsewhere.

The Fairtrade Fortnight website features a variety of stories from people directly benefiting from fairer trade: www.fairtrade.org.uk/Get-Involved/Current-campaigns/Fairtrade-Fortnight

I am always humbled when I see how Christians, who are simply "Walking the Way" of Jesus in life, transform the world with small steps and great movements. The growing concern for Fairtrade is no longer primarily a church-led movement, but has become an international campaign for justice and transformation.

Micah 6:8 asks: *"What does the Lord require of you?"*

To act justly and to love mercy and to walk humbly with your God."

Let us journey through Lent, walking the way of Christ with the steps of Micah!
May God help us to deepen our capacity to walk in His ways.

Love & Blessings,
Your Minister Dorothee

Minister's letter (cont.)

DIAGRAM SHOWING HOW LENT
AND FAIR TRADE FORTNIGHT
CANCEL EACH OTHER OUT



MORE CHOCOLATE
BECAUSE IT IS
FAIR TRADE
FORTNIGHT

LESS CHOCOLATE
BECAUSE IT IS
LENT

THE AMOUNT
OF CHOCOLATE
YOU MIGHT
HAVE HAD
IN THE
FIRST PLACE

@davewalker / davewalker.cc

www.davewalker.com/lent-fair-trade-fortnight/

Family News

Our thoughts and prayers are with Dorothee and her family who have been ill recently and we thank the Elders in Dorothee's absence for preparing and leading our worship at short notice

We extend our deepest sympathy to Judith Harding following the death of her mother Margaret., and to Joyce Marshall on the passing of Les on 20th February. We will keep Judith and Joyce and all their families in our thoughts and prayers at this difficult time.

We think of those unable to worship with us at present and especially remember, Joyce Tunaley, Doris Rulton Margaret Hirst, Doreen Leader, Kath Pullen and Joan Walker. We also remember Daniel Nesbitt in hospital and pray that he will soon be well enough to play in church again.

We send our warmest wishes and congratulations to Nicola Whittington who is to marry Andy Hurt on the 3rd April 2018 at Leez Priory, Chelmsford.

Congratulations also to Edna Cornett on the arrival of her 11th grandchild, Henry Cole Jones, born 31st January.

If you have any item you wish to be included in Family News, please contact one of the Elders. Thank you

Charity Lunch 4TH February

A big thank you to everyone who helped make the charity lunch such a success, especially Pam Addis, Brenda Mole, Sonia Gould, Sue Brand, Sue Neville and Eileen Pullin. With the proceeds from the lunch and individual donations, £301.90 was raised for the Childhood Eye Cancer Trust. It was a very enjoyable occasion as well as an excellent launch of this year's charity.

Chris Willis

Used Postage Stamps

Thank you to all the people who have recently given me some used postage stamps. I will continue to collect them, so could you please hand them to me directly, deliver them to my house or leave them on the organ seat. I would be grateful if you could leave a half inch border around each stamp. The stamps we collect will be towards a different charity—Bone Cancer Research Trust.

So keep saving them, every few help our total.

Thank you Rosemary Holt

Social & Fundraising

We will be holding monthly Lawn Sales again this year commencing in April. Offers of help and items to sell will be appreciated.

Other fund raising events may be organised and details will be notified in due course.



Churches Together

At the meeting on February 7th a number of items were discussed, most of which will be in future editions. These are the general ideas:

1. Trinity were thanked for once again holding the midday services for the Week of Prayer for Christian Unity. They were sadly not well attended, generally around 16 people, but those there said they were very good.
It was felt that a lack of publicity lead to a drop in numbers, plus the organisation was rather 'last minute'. Next year it is proposed to move the services around so that other churches become more involved.
2. Arrangements for the Good Friday open air service this year are slightly different. Coffee will be served from 9.30 at the Methodist Church, the march will begin at 10 and the service at 10.30. This is earlier than in previous years. Also, it is planned to make the service a bit shorter, in response to some requests, and in addition there will hopefully be more chairs.
3. A 'Fun Day' is to be organised for May, details will follow, but it will be a barbecue with activities for all age groups.
4. WeRFestival, once again, following on from the success of previous years, tea and coffee and late night assistance will be laid on outside Trinity over the weekend. Volunteers will be sought and details discussed at the next meeting.

As Trinity's new member on the Churches Together committee, please contact me if you have any queries regarding these dates.

Pat Gothard

Birthdays

We send birthday greeting to:

Joshua Sutherland 16 years old on 6th March

Messenger Deadline for April issue

Please submit articles for the April Messenger by 6 pm on Wednesday 21st March with dates up to and including Sunday 29th April. The Messenger will be ready for distribution on Sunday 1st April.

mike.addis1@btinternet.com

Living with gods –peoples, places and worlds beyond

Believing in spiritual beings or gods has been the foundation of every society in history. Although fewer people claim to be religious today, the world, countries, communities, politics, and so forth, would not run the same way if these belief systems had never been established. As part of a collaborative project with

the BBC, the British Museum has gathered objects from all over the world and time in order to make sense of the different belief systems of the past and present. Rather than focusing on what people believe, the museum has unearthed objects and images to show how different religions worship or connect with the spirit world.

Living with gods is divided into themes that are common to many of the world's religions. Some ideas date back to pre-historic times when historians and anthropologists can only speculate on their true meanings. Although religions can be vastly different, there are similar methods of worship and beliefs that suggest they have stemmed from comparable or matching beginnings. This exhibition focuses on the objects that have developed and become vital for individuals and communities throughout the world to express their religious and spiritual beliefs.

We think and we believe.

After entering the quiet room complete with subdued lighting, a maze-like pathway leads visitors to the first exhibit. Standing at 31 centimetres tall is the exhibition's oldest evidence of religious belief. Sculpted from a mammoth's tusk, this ivory statue, named the *Lion Man*, was found in Stadel Cave in Baden-Württemberg, Germany in 1939, and is estimated to be 40,000 years old. With a head of a lion and the body of a man, this Ice Age masterpiece represents an idea or supreme being that does not exist in the physical world.

The *Lion Man* is not only an ancient artefact, it is the first evidence that people created physical objects, talismans, idols, etc, long before the initiation of accredited religions. Naturally, there is no one to ask what the true meaning or purpose of this statue was for, however, it is evident that it was handled often, resulting in the wearing away of parts of the body. This suggests that the *Lion Man* may have been part of a ritual or ceremony in which he was passed from person to person.

It cannot be proved for certain, yet, the hybrid statue indicates some sort of belief in a connection between humans and animals, thus giving the impression that this ancient civilisation was intrigued by the workings of nature, on which they heavily relied upon for survival.

This leads on to the first theme tackled in the exhibition: Light, water and fire. These three elements are essential for human life, without them, nothing could survive. As a result, many past forms of religion, as well as ones still in existence today, incorporate these fundamentals into their worship.

Light, for example, was often represented by the sun and symbolised life and hope. Around 4,000 faiths throughout time have focused on this idea. Darkness can bring fear, sorrow and danger; however, the rising sun brings promise for the new day. Religious books such as the Bible and the Qur'an contain verses about God creating light to drive away darkness (Genesis 1:3) and "Allah is the light of the world" (24:353).

A glass mosque lamp dating from 1300-1340AD is on display, which contains the verse that represents Allah as the light. It is amazing how something so fragile has remained in almost perfect condition over the past centuries. Coming from a mosque in Aleppo, Syria, the lamp was probably only used for religious purposes and not handled by many people, therefore, preserving its quality.

For Hindus, Sikhs and Jains, light is a very important part of their religion. During the four darkest nights of the new moon in late October, they celebrate the festival of lights known as Diwali. It is a celebration of good triumphing over evil as well as the opportunity to worship Lakshmi, the goddess of wealth and fertility.

Water can have various meanings depending on the belief or religion. For some, it represents death, danger and monsters, whereas, others celebrate it as a cure or means of purifying and cleansing. The British Museum has a selection of objects used in the past that reveal how important water was to some faiths. In Christianity, containers were filled with water and blessed by priests to be used in various

Living with gods (cont.)

ceremonies. Smaller flasks, which could be carried on a person, were filled with other forms of holy water, for example, from the river Jordan (Christianity), from the holy Zamzam well (Islam), and from the Ganges (Hinduism).

Fire, despite its propensity for destruction, has been widely considered to provide warmth and protection. It is often used symbolically, for example, on a painted panel from Germany (late 1400s) that depicts Christ rising from his grave and his mother Mary and followers being visited by the Holy Spirit in the form of flames.

In Zoroastrianism, every ritual must take place with fire. It symbolises an unseen god and delivers prayers directly to him. Shrines are found in houses as well as community places of worship and may be decorated with tiles, such as the ones on display. These depict the prophet Zarathustra and King Lohrasp, standing either side of the burning flame of their god, Ahura Mazda.

"God gave us music that we may pray without words."
– St Augustine of Hippo (AD354-430)

As the exhibition reveals, people use all of their senses when worshipping the spirits or gods they believe in. Most cultures include music, either with words or without, as a form of praise. Some are comforted by the touch of an object and others, the taste of a ceremonial meal. The sense of smell, however, is essential in Jewish culture, particularly on the Sabbath. Candles are used to represent holiness, peace and joy, and spices are used to uplift the spirit.

In Christianity, the sense of taste is required during the Eucharist or Communion service involving the partaking of bread and wine. The bread represents the body of Christ, and the wine, his blood. Participants renew their spiritual union with Christ through eating and drinking in this shared meal. Plates and cups, such as the ones from Ethiopia (1850) in one of the glass cases, are essential for the blessing and serving of these victuals.

Senses are also used during times of prayer, the way in which most faiths speak to the spiritual forces or gods. This can be a spontaneous, individual experience, or planned and carried out as a group. The British Museum has found objects that demonstrate various methods of praying. For some, it may only be a case of closing one's eyes and sitting quietly, however, each religion differs in some way. Zoroastrians wear a cotton prayer shirt whilst Jews wear prayer caps or a Kippah. These are sometimes decorated with symbols and a variety of colours. On the other hand, Quakers have always worn plain clothing, such as the silk and card bonnet on display.

In order to help people pray, physical aids have been developed by a number of religions. Many will already be familiar with the Catholic rosary, however, Islam and Buddhist followers also use a string of beads to assist them. Muslims use 99 beads to help them recite the 99 names of God, whereas, the Buddhist Mala is a reminder of the cycle of life: birth, death, and rebirth.

Buddhists also use prayer flags and handbells, and the latter has also been used throughout the history of Christianity, particularly in monasteries. The Jews, however, have an entirely different approach to prayer. They attach two small, black, leather boxes, one to the forehead and the other to the left arm, near the heart, which contain verses from the Torah – the first five books of the Hebrew Bible.

Although prayer is often regarded as a quiet, contemplative affair, they also take place as part of public celebrations, festivals and processions. In many cultures, these are complex affairs that take hours of preparation and are conducted in a ritualistic-like manner. In China, participants dress up in special, embroidered clothing that contains symbols and patterns to represent the spiritual realms. Indian festivals include elaborate chariots or jugs/gernauts that are pulled by horses or bullocks to allow the crowds to view the images of their deities, of which there are over 330 million. The exhibition contains a scaled-down model of one of these, which the museum acquired in 1793.

Throughout the world, the types of festival change depending on both religion and location. For example, Meskel is a Christian festival celebrated in September, but only in Ethiopia. This is a religious holiday to commemorate the day Saint Helena discovered the True Cross – the site of Christ's Crucifixion. Helena was the mother of the Roman emperor, Constantine, the first Christian emperor. After his mother's discovery, he had the first Church of the Holy Sepulchre built on the site in Jerusalem (AD 328). A souvenir model is owned by the museum.

In Nepal, India, Hindus celebrate the Holi Festival of Colours to acknowledge the end of winter. This usually takes place during the full moon at the end of February or beginning of March. In Buddhism, the full moon during July is Dharma day, in which they celebrate Buddha's teachings. On a cotton *thangka* hanging on the wall just over halfway through the exhibition is a 19th-century colourful painting, which was used to demonstrate the wheel of life. On this particular textile, the world is shown in the arms of the demon Mara who represents death.

Living with gods (cont.)

As the exhibition continues, religious artefacts turn from those of prayer and celebration to those of protection and healing. In the western world, spiritual healing is often rejected and laughed at, however, for other areas of the world, it is a serious aspect of their belief system. Pilgrims travel miles to reach holy lands or buildings in order to pray to a particular god, saint or spirit, for example, the Church of Guadalupe in Mexico City in which miracles are rumoured to have occurred.

People of all religions pray for the protection of one sort or another. Often, children are the target of these prayers, in particular twins in Yuroba-speaking countries of West Africa. Although twins are not a rare occurrence, this area of the world sees four times the amount and is often regarded as having special powers. Unfortunately, the death of one or both of the babies is also a high risk, therefore the religious community produces wooden *ibejì* to represent the lost child. This prevents bad fortune from befalling their family and their neighbours.

The final section of the exhibition takes on a different theme with a less positive outlook on religion. For hundreds of years, religion has been the cause of wars and conflict throughout the world, particularly in Asian countries. When more than one belief occupies the same region, it is understandable that arguments over whose faith is right or wrong would arise. Unfortunately, the ways in which these have been dealt with have been extremely severe.

In the 15 and 1600s, the political powers in Japan wished to eradicate Christianity from the country. In order to do this, public executions were staged and citizens encouraged to inform authorities of any Christian practices. Notice boards were displayed with rewards on offer to entice the Japanese to denounce their neighbours and friends. Within a century, Christianity had almost been wiped out of the country.

Time and again, politics has misused religion to its advantage, for example, in Marxist Russia and Communist China. Recent events in Syria continue to show the exploitation of religion. The objects displayed in the exhibition have shown the positive, peaceful, and joyful aspects of different faiths, and it is distressing that these beliefs have been targeted by corrupt leaders.

"The most beautiful and profound experience is the sensation of the mystical. It is the sower of all true science." – Albert Einstein (1879-1955)

Living with gods provides an insight into the many different religious practices across the globe. The amount of objects collected is impressive and are interesting to peruse and read about. Unfortunately, it does little to heighten knowledge about particular religions, how they were established, what they believe in, and so forth. Visitors may come away knowing little more than they did upon arrival.

Nonetheless, the British Museum has curated an intriguing exhibition that navigates through various themes. It can be a little confusing at times in regard to current practices and those that are a thing of the past, however, most of the objects are dated to give an indication of the era they were in use.

The low-lit room creates a respectful atmosphere to house the sacred artefacts and visitors automatically reduce their voices to a whisper as they would in a church or temple. Whether it is worth the £15 entry fee is, however, debatable.

[Living with gods](#) is part of the fourth collaborative project between the British Museum, the BBC and [Penguin Books](#). It builds on a [Radio 4 series](#) of 30 daily programmes over six weeks presented by former Director of the British Museum Neil MacGregor.

by Hazel Stainer www.hazelstainer.wordpress.com

Badminton Message

Our badminton Club now has a few vacancies for anyone wishing to play badminton or table tennis. We are a friendly bunch meeting at 8pm on a Wednesday night in the Commemoration Hall. We enjoy trying to keep fit but don't take the game too seriously!

If you would like to join us or would like more information please contact Andy Hewitt andymhewitt@gmail.com or Jacquie Chapman.

Children's Page

Mouse Makes

Journey to the Cross
Read the Bible - find the answers

READ Matthew 21:1-11

Where did Jesus stop on his journey? vs 1

What did Jesus send did disciples to get? vs 2

What did the crowd spread on the road in front of Jesus? vs 8

What did the people shout? vs 9

What city was Jesus going to? vs 10

READ Matthew 26:17-75

What festival did the ..
disciples celebrate? vs 17

Which disciple denied Jesus? vs 34

Which disciple betrayed Jesus? vs 47

READ Matthew 27

When Jesus was taken to be crucified,
what did the soldiers put on him? vs 28-29

What time did Jesus die? vs 45

Whose tomb was Jesus buried in? vs 57

READ Matthew 28

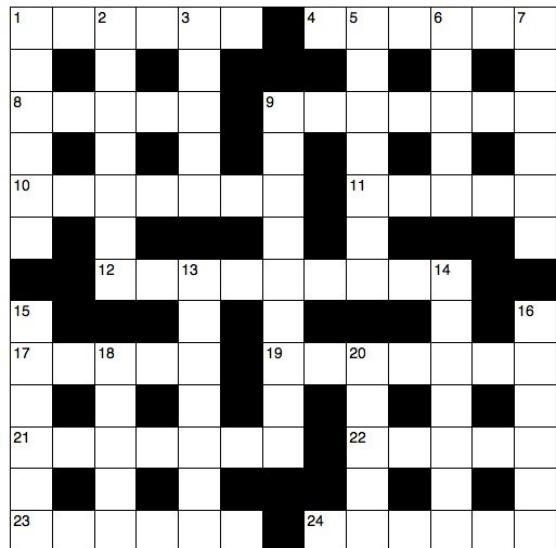
On the third day who rolled away
the stone covering the tomb? vs 2

What had happened to Jesus? vs 6,7

Crossword (*answers on page 12*)

Across

- 1 Arouse (Song of Songs 2:7) (6)
- 4 Extinguish (Isaiah 1:31) (6)
- 8 "They — — , you will say, "but I'm not hurt!" (Proverbs 23:35) (3,2)
- 9 Unhappiness (Nehemiah 2:2) (7)
- 10 Jewish (7)
- 11 Dirge (anag.) (5)
- 12 'A truthful witness gives honest — , but a false witness tells lies' (Proverbs 12:17) (9)
- 17 Paul quoted from the second one in his address in the synagogue at Pisidian Antioch (Acts 13:33) (5)
- 19 'Do not use your freedom to — the sinful nature' (Galatians 5:13) (7)
- 21 'As you can see, he has done nothing to — death' (Luke 23:15) (7)
- 22 Name applied by Isaiah to Jerusalem (Isaiah 29:1) (5)
- 23 'All the people — — one man, saying, "None of us will go home" (Judges 20:8) (4,2)
- 24 Lazarus, who was carried by angels to Abraham's side when he died, was one (Luke 16:20) (6)



- 14 Shouting (Acts 7:57) (7)
- 15 Arachnid (Isaiah 59:5) (6)
- 16 One of Paul's first converts in Philippi was Lydia, a — in purple cloth (Acts 16:14) (6)
- 18 Donkeys (5)
- 20 Raked (anag.) (5)

Down

- 1 Appalled (Job 26:11) (6)
- 2 'In an — to escape from the ship, the sailors let the lifeboat down into the sea' (Acts 27:30) (7)
- 3 Expel (Acts 18:16) (5)
- 5 'But I have a baptism to — , and how distressed I am until it is completed!' (Luke 12:50) (7)
- 6 'Of the increase of his government and peace there will be — — ' (Isaiah 9:7) (2,3)
- 7 Hurry (Psalm 119:60) (6)
- 9 'For I desire mercy, not — , and acknowledgement of God rather than burnt offerings' (Hosea 6:6) (9)
- 13 One of its towns was Sychar, where Jesus met a woman at Jacob's well (John 4:5) (7)

			9	5	4
1	2		8	6	
					9
8	6			2	4
4		3		7	8
5					
	8		7	3	2
6	3		5		



image from: http://www.mynorthside.com/assets/2419/12_digin2-web.jpg

Let's Dig Deeper!

- Have you ever been left with some questions about God/ the Bible after a Sunday Service?
- Would you like to know more about the Church and its Reformed Roots?
- What was Worship originally intended to be? And what should we make of it?
- How should we pray? Does prayer work?

These (and more) questions could be the focus of a joint Heath & Havering discussion group - and you could be part of it!

Using the URC's TLS Lite materials, I would like to invite you to consider joining me for some regular reflections and conversations about our Reformed Christian faith.

The sessions are continuing in the Chapel at Trinity Church on Mondays at 7.30pm. on the following dates:

12th Match (further dates to be announced via Trinity News)

Come and join us they are very enlightening

(plus chocolate biscuits!)

Let's dig!! Dorothee

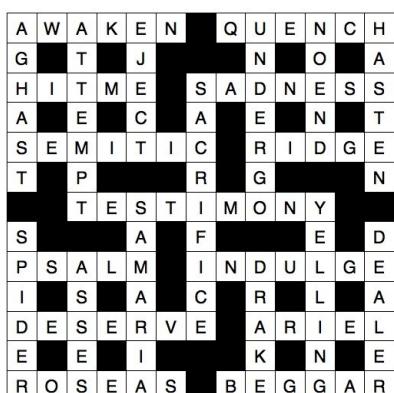
RevdDorothee@t-online.de 01708 228489

God's Love at Trinity

The following was used in the Parade Service in February, led by the Elders, and the photo is of the 'heart' prayers that were written during the worship.

Whenever I get gloomy with the state of the world, I think about the arrivals gate at Heathrow Airport. General opinion's starting to make out that we live in a world of hatred and greed, but I don't see that. It seems to me that love is everywhere. Often it's not particularly dignified or newsworthy, but it's always there – fathers and sons, mothers and daughters, husbands and wives, boyfriends, girlfriends, old friends. When the planes hit the Twin Towers, as far as I know, none of the phone calls from the people on board were messages of hate or revenge – they were all messages of love. If you look for it, I've got a sneaky feeling you'll find that love actually is all around.

Source: Film – Love Actually



3	6	7	2	9	1	5	8	4
9	1	2	5	8	4	6	3	7
4	8	5	6	3	7	2	1	9
8	5	6	7	1	2	9	4	3
7	3	9	8	4	5	1	6	2
2	4	1	3	6	9	7	5	8
5	7	4	1	2	3	8	9	6
1	9	8	4	7	6	3	2	5
6	2	3	9	5	8	4	7	1

Saturday Coffee Rota

March 3	Pam Addis	Mike Addis	Jacquie Chapman
March 10	Sue Brand	Jane Whittington	Elaine Upson
March 17	Guides / Brownies		
March 24	Mavis Jones	Chris Hewitt	Mick Hewitt
April 7	Pam Addis	Mike Addis	Pat Gothard



Sunday Coffee Rota

March 4	Susan Neville	Brenda Mole
March 11	Eileen Pullin	Jacquie Chapman
March 18	Pam Addis	Mandy Haines
March 25	Heather Stainer	Linda Legrand
April 1	Margaret Sida	Jane Whittington



Flower Rota



WW1 Memorial

Communion Table

WW2 Memorial

March 4	Heather Stainer & Evelyn Charlton	-	Heather Stainer & Evelyn Charlton
March 11	Celia Brand	Clare Brindle	Celia Brand
March 18	Benda Mole	Brenda Mole	Brenda Mole
March 25	Edna Cornett	Edna Cornett	Edna Cornett
April 1	EASTER FLOWERS		

If anyone would like to make a contribution to the cost of the Easter flowers It would be much appreciated.

Collection boxes will be in the porches or you can hand your donation to Linda, Sonia or Brenda.
Many thanks Sonia Gould

Diary March

Thurs 1	1.00pm	Trinity Leisure Club
Fri 2	2 – 3 pm	Women's World Day of Prayer at Trinity
Sat 3	9.30am	Morning Prayers – Chapel
	10.00am	Coffee Morning – Group C
Sun 4	9.30am	Morning Worship Inc. Communion - Revd Ann Woodhurst
Thurs 8	1.00pm	Trinity Leisure Club
Sat 10	9.30am	Morning Prayers – Chapel
	10.00am	Coffee Morning – Group D
Sun 11	9.30am	Parade Service –Revd Dorothee Büürma
	6.30 pm	Evening Communion—Nelmes Church
Thurs 15	1.00pm	Trinity Leisure Club
Sat 17	9.30am	Morning Prayers – Chapel
	10.00am	Coffee Morning – Guides / Brownies
Sun 18	9.30am	Morning Worship – Revd Trevor Williams
Thurs 22	1.00pm	Trinity Leisure Club
Sat 24	9.30am	Morning Prayers – Chapel
	10.00am	Coffee Morning - Group A
Sun 25	9.30am	Palm Sunday Worship - Revd Ann Sardeson
Thurs 29	1.00pm	Trinity Leisure Club
Fri 30	9.15 am	Good Friday Reflections – Trinity
	10.00 am	March of Witness from Methodist Church
	10.30am	Good Friday service in park
Sat 31	9.30am	Morning Prayers – Chapel
	10.00am	Coffee Morning - Group B
April		
Sun 1	9.30am	Easter Worship inc Communion - Revd Ann Woodhurst

Trinity United Reformed Church

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Magazine Editor:		220460
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Heath & Havering Group Web Site: www.heathandhaveringurc.co.uk

Worship

Sunday Morning Worship **9.30am**

Holy Communion 1st Sunday in month

All-age Worship and Parade (term time) 2nd Sunday in month

Young Church 3rd Sunday in month

Saturday Morning Prayers—in the Chapel 9.30am

Weekly Programme

Monday	Beavers	6pm
	Explorer Scout Unit (as arranged)	7.30pm
Tuesday	Cubs	6.30pm
Wednesday	Badminton Club	8pm
Thursday	Trinity Leisure Club TLC	1pm
	Rainbows	5.30pm
	Brownies	5.45pm
	Guides	7.30pm
Friday	Parent & Toddler Group	9.30am
	Scouts at Methodist	7.15pm
Saturday	Coffee Morning	10 am